Artist claims discrimination
Plans picket of printer
by STUART BIVIN
Nashville layout artist Jim Aldredge has charged his former employer with anti-gay discrimination. Aldredge told Dare that Big Red Q Print franchisee Bill Breyfogle fired him because another employee stopped speaking to Aldredge when he learned that Aldredge was gay.

Breyfogle, in a telephone interview, said that Aldredge was let go because “he was not available for full-time work,” and denied any anti-gay motivation for the dismissal. Aldredge, a senior in graphic arts at Middle Tennessee State University, has retained an attorney.

“This is a good opportunity for the community to take a stand and let people know we’re not going to be discriminated against. I would like people in the community to call Big Red Q and let them know they won’t use their services,” Aldredge said, adding that he didn’t want to harass Breyfogle, but wanted to send a message that the lesbian and gay community will not support businesses that discriminate on the basis of sexual orientation.

“There will be an informational picket outside the store Thursday, June 1, any time between 9 a.m. and 5 p.m. We’ll pass out leaflets telling what Big Red Q did, and asking people not to do business with them,” Aldredge said.

Aldredge said his on-the-job problems began when another employee told the shop’s head printer that Aldredge was gay. The printer refused to speak to Aldredge, instead communicating through notes or through other employees, and had his manager come to the shop to counsel him about having to work with a homosexual, Aldredge said.

Breyfogle acknowledged some problems between Aldredge and the printer, whom he described as “a Christian,” but denied that the

Memphis Gay Coalition plans Pride
by DEBORAH BURKS
Staff Writer
Like most other major cities, Memphis will celebrate Gay Pride Week at the end of June.

This year’s national Pride celebration commemorates the 20th anniversary of the riots at Stonewall, the event credited with creating this country’s gay and lesbian rights movement.

The Memphis Gay Coalition, the city’s oldest gay and lesbian organization, has been planning events to remember Stonewall and celebrate gay pride “Memphis-style.” According to Ken Horton, Coalition president, the community has been “getting ready to celebrate Pride Week” at GayRap, a Coalition-sponsored forum held the 3rd Monday of each month.

“Gay Pride” has been the topic for discussion at the April and May sessions. The April meeting focused on the history of the gay and lesbian rights movement and featured a presentation by a Memphis who participated in the Stonewall riots.

GayRap’s May meeting centered on “corrections of pride,” including acceptance, coming out and establishing community. Calling it “a gift to the community”, Horton said the Coalition is sponsoring Gay Pride Fest Sunday, June 18. The celebration, to be held on Mud Island again this year, will include a cookout and volleyball. The National Organization for Women, the Gay Women’s Social Group, and other groups will also participate in Gay Fest with booths and literature tables.

The event is free and tickets may be obtained from Coalition officers or by phoning the Gay Switchboard.

The “big event” scheduled for Pride Week is the annual River Ride on Saturday, June 24. This night-time Mississippi River cruise will feature Memphis musician Joyce Cobb. Tickets are $15 at Star Search Video, 1264 Madison Avenue in Memphis. Proceeds will help fund Coalition-sponsored community services such as the Gay Switchboard.

“Further,” Aldredge demanded, “the Coalition must do something about its acceptance of gay people.”

The Budget crunch hits CAT, GCN
by STUART BIVIN
Nashville mayor Bill Boner has denied reports that he will propose debilitating cuts in the Community Access Television (CAT) budget. The proposal to transfer more than half the cable channel’s budget to Metro Cable’s budget. The proposal to transfer more than half the cable channel’s budget to Metro Cable’s budget.

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Volunteers needed.

Pride Week '89 needs volunteers: coordinators, security, stage crew, sales, promotion and much more. Please join us at our weekly planning meetings, Sundays at 1:00 p.m.

To volunteer or just to find out more, phone (615) 297-4293.

Have fun. Have Pride.

Nashville Pride Week '89

Talk About AIDS

What Do You Do When Your Best Friend Has AIDS?

Susan: First you cry. Then you decide if you can go through this with someone or not.

Can you?

Susan: I'll be here, no matter what it takes.

You're tired, aren't you?

Susan: Exhausted. People really have no idea about AIDS.

Tell them.

Susan: Every day, I do.

MEMPHIS

MEMPHIS

Mondays

Gay Alternative News Radio show, WEK-FM 88.5.

Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 8pm. Info 901 377-9492

Tuesdays

Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 5:30 pm and 8pm. Info 901 377-9492

Wednesdays

Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 8pm. Info 901 377-9492

Thursdays

P-FLA/Pro and Friends of Lesbians and Gays Support Group. St. John's Episcopal Church. 332 S Green. 1st Thursday only. Info 901 791-1444.

Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 3pm. Info 901 377-9492

Phonex (Gay Alternative Anonymous) Meeting, Memphis Lambda Center. 8pm. Info 901 377-9492

Fridays

Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 5:30 pm and 8pm. Info 901 377-9492

Saturdays


Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 5:30 pm and 8pm. Info 901 377-9492

Sundays

Appleton fine Ed Church Sunday School, 9:30am. Worship service, 11am. Info 901 379-8172.

Nashville Community Church Worship service, 11am. 12th Ave Forest Ave. Info 901 726-9402.


Phonex (Gay Alternative Anonymous) Open meeting, Memphis Lambda Center. 8pm. Info 901 377-9492.

NASHVILLE

Mondays

Gay Alternative Anonymous Open meeting for lesbian and gay alcoholics.

Rhonda Gulls: 9:30am. Info 615-327-4164.


Cedar Group Closed Alcoholics Anonymous meeting for gay men and lesbians. Unlikely Church. 8pm.

MATURE (Men and Gay Women) Support group for married gay men. 1st & 3rd Mondays only. MCC. Info. 615-530-0230.

Tuesdays

Nashville CARES ARCO/ENVIRONMENT SUPPORT GROUP. 4pm. Info 615-385-1030.

All Areas: Closed meeting, MCC. 8pm.

P-FLA Meeting of Parents and Friends of Lesbians and Gays. 4th Tuesday only. Senior Citizens' Church. 1500 Hillside Ave. Info 615-422-4502.

BTFU Lambda Associates Meeting for lesbian and gay Male Tennessee State University students, faculty, and alumni. Methodist Hospital. 8pm. Info 615-320-0288.

Tepper Elders (Gay and Lesbian Group) Closed meeting for gay men. 5pm. Wed. 8pm. MCC. Info 615-737-3601.

Gay Cable Network. VHS Channel 24 (Community Access Television), 8pm.

Wednesdays

See Addicts Anonymous Closed meeting for gay men and lesbians. 5:30pm.

Nashville CARES ARCO/ENVIRONMENT SUPPORT GROUP. 6:30pm. Info 615-385-1530.

Thursdays

Interact Survivors Anonymous Closed group meeting. First Church Unitarian, Franklin Rd. 6pm.


Nashville CARES WISE/Women's Support Group. 8pm. Info 615-385-1510

Alcoholics Anonymous (Women's Alcoholics Anonymous) Closed meeting for women and gay men. 5pm. Wed. 8pm. MCC. Info 615-320-0288.

Gay Cable Network. VHS Channel 24 (Community Access Television), 8pm.

Fridays

See Addicts Anonymous Closed meeting for gay men and lesbians. 5:30pm.

Nashville CARES ARCO/ENVIRONMENT SUPPORT GROUP. 8:30pm. Info 615-385-1510.

Saturdays

Interact Survivors Anonymous Closed group meeting. First Church Unitarian, Franklin Rd. 6pm.


Interact Survivors Anonymous Open meeting. First Church Unitarian, Franklin Rd. 5:30pm.

Metropolitan Community Church Community Dinner, all you can eat. 7pm. Info 615-320-0288.

Gay Cable Network. VHS Channel 24 (Community Access Television), 8pm.

Sundays

Metropolitan Community Church Worship services, 11am. and 7pm. Info 615-256-2033.

Your nonprofit event can be listed free in Dates. Write to Dase, Box 4422, Nashville, TN 37204-0422, or phone 615 327-3273 and leave a message. Please include information about time, location, cost, sponsor, and a contact person's name with address and/or phone number for verification. Deadline noon Tuesday for publication next Friday.
Michaud appeals sentence

by JEFF ELJS
Managing Editor
Nashville entertainment manager George Michaud was ordered to spend 45 days in jail and three years on probation by Judge Tom Shriver last week.

Michaud was convicted on sex solicitation charges by a Davidson County Criminal Court jury last March.

Defense attorney Charles Ray immediately filed an appeal following Shriver's sentencing order. Action on the appeal is expected by the end of 1989.

Michaud is the first of some 43 men who were arrested as a result of a three-month long undercover sex sting operation conducted in east Nashville during December, 1987, and January, 1988. Authorities were seeking to stem the boy prostitution trade which they claimed flourished in the area.

Fifteen-year-old Tony St. Clair, the central figure in the undercover operation, testified that during a meeting with Michaud outside a Franklin Road gay bar, the older man solicited sex from him. St. Clair, wired with a listening device by Vice Squad officers, was instrumental in bringing about the arrests of the 43 men.

More than 30 of the men pled guilty to the charges and were assessed fines and given periods of probation. Most of the men were ordered to undergo counseling.

Shriver sentenced Michaud on April 21 to a three-year prison term, but delayed until Tuesday a decision on whether Michaud should serve time or be given a suspended sentence.

In April, Shriver ordered Michaud to undergo psychological evaluation to help him determine the sentencing order.

Psychologist Kenneth Anchor testified that Michaud is "a homosexual with a reasonably well-adjusted lifestyle, except for an adjustment disorder related to a very lonely childhood."

"Both psychologists who interviewed me told both the judge and the district attorney that I'm definitely not a pedophile," Michaud told The Tennessean. "But both the judge and the D.A. seem to think that until I admit I'm a pedophile, that I'm not rehabilitated. I am not a pedophile."

Michaud admitted he was surprised, in light of the suspended sentences given the other men charged in the sting, that Shriver had sentenced him to spend 45 days in jail.

"They [the authorities] have been malicious all through this case," Michaud said. "And they were malicious in using that child to entrap those men."

...AIDS bill

• continued from page 1

cussions come next election day.

"This addresses a subject nobody wants to talk about," said Rep. Guy Gain (D-Memphis), one of the bill's co-sponsors.

"You can't live in fear all the time. This is the right thing to do," said Rep. Roscoe Dixon (D-Memphis).

Rep. Shelby Binehart (D-Spencer) opposed the bill, calling for disclosure of the names of PWAs in order to "protect the public."

"The passage of the bill is important on several levels," Potter said. "On one level, giving people diagnosed with AIDS or as HIV-positive a better feeling of job security. It's horrible to think you could lose your job just because you have AIDS or are HIV-positive. It will help to alleviate an anxiety that shouldn't be there."

The action by members of the House should also send a message to the rest of the country that Tennessee is not as ignorant as the two-year-old law indicates, Underhill said.

"I think people across the country thought we were in another age, allowing discrimination in employment for people with AIDS," she said. "They can't understand why we're in this position."

Gov. Ned McWherter said he was not aware of the bill's exclusion of people with AIDS and other contagious and infectious diseases when he signed it into law two years ago.

...artist charges discrimination

• continued from page 1

minister had been in the shop. "No, that never happened," he said.

When Aldredge tried later to work out a return to work, "The first thing Bill [Breyfogle] said to me was, 'I don't want you to take this as sex discrimination,' and then told me I would have to work on an on-call basis. Who could do that? I have to have some way to make a living, and to pay for school," Aldredge said.

"I had been there for nine mouths. I got two 50-cent raises. I had no write-ups. I was never late. Bill even gave me my own key to the shop. They're telling people that they fired me because I would only work two days a week, and that's just not true. I had repeatedly offered to change my class schedule or even lay out of school a semester to work full time if Bill needed me to," Aldredge said.

Breyfogle said that the shop has gotten several phone calls complaining about the firing, "from as far away as California."

"I liked Jim — we had no problems personally," Breyfogle said. "I'm sorry for any misunderstanding, but he doesn't have any legal basis for his complaint."

Aldredge said information about the picket can be obtained by phoning (615) 330-0288.

...budget crunch

• continued from page 1

Telecommunications comes from a special fund set aside by Viacom Cablevision under its agreement with the city.

GCN/Nashville executive director Kryzstof Krakoviak noted that Boner had not yet made a formal budget proposal. "There is still time to prevent him from filing it by phoning his office to express disapproval. Already, many have called him," Krakoviak said.

Krakoviak said that he did not believe that the budget move was aimed at GCN, but doubted that a proposal to merge CAT's operations into the Office of Telecommunications would work.

"I come from a country where the media are controlled by the government, and I can tell you that that is destructive to the ideas of free speech and democracy," he said. Krakoviak lived in Poland for 23 years before defecting to the United States.

If CAT does fold, Krakoviak said he does not know "where GCN will end up. But we will continue to cablecast, no matter what."
New on Wednesdays!
from 5 pm - 8 pm
Enjoy 25¢ draft beer
and let Bob cook you a
hamburger or hotdog just
the way you like it.
Come see our covered deck!

THE WORLD'S END
GOOD FRIENDS
GOOD FOOD
GOOD DRINK
Brunch is on vacation for the summer.
New Sunday hours
4 p.m. - 1 a.m.
1713 Church Street, Nashville
615-329-3480

by JEFF ELLIS
Managing Editor
"YOU KNOW, RICH, I think I know you.
You look awfully familiar."
With those words, spoken by a man under­
going sexual orientation change therapy, I
realized that my undercover reporting assign­
ment may have run its course.
Since last November I had been investigat­
ing Christian fundamentalist sexual orienta­
tion change therapy, culminating in my being
accepted as a member of Promise, a 24-week
program administered by the Nashville-based
Christian Counseling Services (CCS). Promise
is affiliated with Exodus International, a coal­
ition of evangelical ministries across North
America, "dedicated to lifting up the ultimate
hope of Jesus Christ to those struggling with
homosexuality."
I had gone undercover as "Richard" to learn
about the workings of "change therapy," its
methodology and techniques, and to learn
about those people seeking change and those
who hoped to bring it about. My investiga­
tion had begun last fall with telephone calls to
several local churches, in an attempt to deter­
mine if such a program existed in Nashville.
A suggestion by a heterosexual friend led to
a telephone call to CCS's executive director
Mike Malloy. Malloy, at that time, denied the
program's existence.
However, a phone call in January proved
different: Malloy told me, as Richard, about
Promise.
CCS serves as the mid-south's primary Chris­
tian counseling and social services center
dealing with "the sensitive topic of homosexu­
ality," according to its informational brochure,
and reportedly people travel hundreds of
miles for counseling.
The story I told, as Richard, was about a
young man who had experienced sexual rela­
tions with men in his past. Now, hoping to
marry a woman, he sought help in controlling
his desires for members of his own sex.
BEFORE RICHARD COULD JOIN Prom­
ise, he must first undergo several weeks of in­
dividual counseling, to determine if he was
right for Promise and if Promise was right for
him, Malloy said.
Those weeks of individual counseling ses­
sions centered primarily on techniques of
changing thought patterns — the key, Malloy
suggested, to changing one's sexual "prefer­
ces."
"In this society in which sex is so prevalent,
we are often sent conflicting messages about
men as sexual beings," Malloy said. "It's okay
to see a handsome man and think, 'He's a nice­
looking guy.' What's not okay is when you
allow yourself to have sexual thoughts about
him. But sometimes that can be difficult.
"Say you're driving down the street and you
see a good-looking guy, with a good
body, running down the sidewalk in his onion­
skin shorts. You might find yourself making
the block in order to look at him again. You
have to change your thought patterns so you
can just drive on."
Supposedly that was Richard's problem, too
often he allowed his thought patterns to go
beyond thinking, "he's a nice looking guy" to
"I want to have sex with him."
THE KEY WAS CONDITIONING the mind
not to wander off into dangerous territory.
Proper conditioning would allow Richard the
opportunity to enjoy heterosexual relations
without fear of a homosexual liaison.
In mid-April, Malloy told Richard of the
reactivation of Promise. Several groups had
operated in past years, but had been dis­
banded for various reasons. Now, enough
men were involved in change therapy to indi­
cate a need for group meetings.
"The meetings have a group leader who acts
as more of a facilitator than anything else," Malloy
said. "Although sometimes other
people will, for lack of a better term, come in
to teach. The program is somewhat didactic in
its approach with some teaching needed be­
cause of the time limitations."
"We define homosexuality as romantic and/or
sexual involvement with a member of your
own sex," a Promise brochure reads. "We do
not believe the attraction to the same sex or
homosexual orientation is sin. How that orien­
tation is acted upon makes the difference."
THAT INITIAL MEETING with the other
men of Promise brought some surprises:
"Why should we turn to the Christian church
for help when the Christian church has turned its back on us for centuries,* the facilitator asked rhetorically, then answered himself with references to Biblical teachings on overcoming temptation.

*The scripture does speak against homosexual behavior. Some would say it speaks against only certain homosexual behavior. We think not,* the Promise brochure reads. "In the midst of personal relationship with God — diligent prayer and study — scriptural and otherwise, we stand on the promise that as individual believers truth will be revealed to us."

"This revelation is personal and it continues throughout our Christian walk. The freedom we have may not be from the homosexual orientation but from the control of it — from the bondage that so many experience. For some their freedom is more complete."

**THE MEN OF PROMISE,** ranging in age from the early 20s to the late 40s, all seemed to have one thing in common — a desire to eliminate their homosexual leanings in order to lead a more "Christian" existence.

Prior to that meeting, I was skeptical about attending. Why would someone in my position think it was the right thing to do? What would I do if someone recognized me as a journalist, out to get a story?

Listening to the men's stories, it was easy to let emotion take control and to feel for their anguish. The stories they told were at times genuinely heartbreaking and at others almost fantastic.

Listening to their horror stories of the tor-
right to violence?

the nashville Tennessean reports that laura milner, nashville Planned Parenthood Community Services director, had been attacked by so-called "pro-life activists." luckily, milner suffered no debilitating physical injuries. But the attack raises disturbing questions about the consequences of violent rhetoric.

there is a bitter irony in the anti-choice movement's claim to moral correctness. The movement, which seeks to deny women control over their own bodies under the rubric of the sanctity of life, has neither eschewed nor disavowed violence in the pursuit of its goals. Odd that a political movement that has tried to hijack Christian principles in order to shore up its agenda would so conspicuously avoid condemning violence against those who have already been born.

from firebombs of abortion clinics to physical attacks on those who work to provide women with their rightful choice to the verbal and spiritual violence used to shut down reasoned debate, anti-choice fanatics, like all who try to force their religion on those who believe differently, demonstrate that their cause is control, not concern.

they should be ashamed.

GCN's importance

nashville mayor bill boner's office first proposed axing half of Community Access Television's (CAT) budget, then Boner himself denied that he had made a decision about his recommendation. The initial announcement said that the CAT funds, all of which, by law, come from cable subscribers' fees, would be transferred to the Metro Office of Telecommunications, the branch of Metro government that taps and distributes Metro Council meetings and other government hearings.

While the Office of Telecommunications serves an important role in allowing the citizenry access to the goings-on at City Hall, CAT provides what might be an even more important service: It allows those who would otherwise be unable, either because of the unpopularity of their message or because they cannot afford the expense of commercial television, to present their views to the people who are likely to be affected by the issues they do not change the lives, but I refuse to believe that their story is not my story, it is I who would be the product of a group like Promise, were indeed surprised by its reception. The reason why I have been so surprised is not because I would be the product of a group like Promise, as fundamental and irreversible as their sexuality. But as I have turned to Eilis's story for the last two weeks, I have realized that I would have much to learn if my activist persona's visceral aversion to the idea of change therapy would willingly yield to the curiosity and concern of the student.

While it has been tempting to assume that the participants in Promise have buckled beneath the burden of their society's and religion's intolerance for homosexuality, I must consider that despite the opposite may be the case: that rather than buckling, these men may be better prepared than I to bear the weight they carry down a path I may not understand but cannot help in some way respecting.

I feel called by their stories and their example to remember that by taking divergent paths we often arrive at the same end: that struggle, though it may seem to the activist in me, are those upon whose ears the exhortations of one or one million passionate activists fall with little effect and to little advantage. That same individual whom the activist may account a lost soul today may in fact develop the self-affirmation and self-acceptance the activist promotes through activism by means of a path the activist dismisses or despises: a path that might include participation in a group like Promise.

However offended I may be by the premises of those who created Promise, I cannot help but recognize the fact that Promise brings gay men together in a setting that allows them to acknowledge their attraction for other men, allows them to speak openly of their experiences, and, regardless of the homophobic rhetoric dominating their meetings, ultimately allows participants to decide for themselves which "promise" they want to live out and how.

THAT WE OFTEN learn more by contrast than by example is a fact of human nature. Cato the Elder pointed to when he observed that the wise have more to learn from fools than from the wise. Ultimately, those who might never be driven to self-acceptance by the example of self-accepting gay activists may well be driven to acceptance and affirmation by the self-loathing promoted in groups like Promise.

And that in fact is not so strange after all. My own convictions about self-affirmation and activism, while not the product of living in a society in which my difference was often abhorred and feared, a world in which examples I might emulate and admire were few and far between.

learned who I was by reason of my contrast with the examples around me and by ultimate refusal to accept judgments of my life by any one but me. The participants in Promise are no less likely than me to arrive at those same conclusions.

While the story of the men in Promise is not my story, it is I who would be the fool to believe there is no wisdom in listening to the story of their lives and understanding that they may have more to learn from the promises we keep may not be so different after all.
**The Business of Marriage**

**CREATING A MUSICAL COMEDY**

The Business of Marriage is a musical comedy set in the 80s. It follows the story of Alex and Margaret, who are celebrating their twentieth anniversary with family and friends. As with any celebration of the passage of time, Alex and Margaret find themselves questioning themselves and their relationship. As if that's not enough, Margaret's father is dating a waitress young enough to be his daughter, while sister Crystal plans a wedding to a non-existent fiancé just to keep everyone off her back.

Alex's brother Jeff, as vacuous a Yuppie as you could imagine, can't seem to find a girlfriend despite his cellular phone, his "Beemer", his designer labels and his bottled water. Meanwhile, Margaret's mother, a lustful shrewish housewife, is in real estate and a trio of Franks — Dr. Franklin, Franky the bartender, and Father Francis — who play fathers confessor to the entire brood.

The cast performs with all the vigor and energy you would expect from community theater. Their performances — although a bit uneven — are just right for the characters they play. As ALEX AND MARGARET, Denny Morice and Jacque Scarbrough look and act, as if they could be married to each other, and give good performances. Morice tends to gesture too much while singing and borders on overacting during the big fight with Margaret. Scarbrough's voice is good (but her first song, "I'm in This All the Time", is the show's weakest number) and she plays the superwoman — mother, wife, career woman — well.

As the Whitaker children — Katie and Bobbi — Amy Phillips and Amanda Kepley are just right for the characters they play. As a trio of Franks, Dr. Franklin, Franky the bartender, and Father Francis, Denny Morice, Jacque Scarbrough, and Terri Conklin are a delight. The Whitakers are about the Whitakers — Alex and Margaret, who are celebrating their twentieth anniversary with family and friends. As with any celebration of the passage of time, Alex and Margaret find themselves questioning themselves and their relationship.

As if that's not enough, Margaret's father is dating a waitress young enough to be his daughter, while sister Crystal plans a wedding to a non-existent fiancé just to keep everyone off her back.

Alex's brother Jeff, as vacuous a Yuppie as you could imagine, can't seem to find a girlfriend despite his cellular phone, his "Beemer", his designer labels and his bottled water.


**Business of Marriage**

- **continued from page 7**
  
  "Nothing to Worry About." Before that number it's easy to write the pair off as just a couple of kids having a good time. But when they sing, these two really sing! David Doyle has more fun than anyone else as Mame Wood (Crystal), Ann Williams as Aunt Gillie—number), and Mary Folsom as Rosaline, from their programs or anything like that. •

  But, since the year is 1910 and the women's suffrage movement is just beginning to gather strength in England—and since, after all, this is a musical comedy—three very attractive young women arrive at Lord Ellengraf's country estate to seek his support in Parliament. The young women include Lady Pamela Parke-Hampton, a young noblewoman, and her friends Katharine Cumbeline and Rosaline Beinler.

  **And the stage is set for all manner of good fun.** And while the outcome is predictable—this is Shakespeare, after all, and a good musical comedy—three very attractive young women arrive at Lord Ellengraf's country estate to seek his support in Parliament. The young women include Lady Pamela Parke-Hampton, a young noblewoman, and her friends Katharine Cumbeline and Rosaline Beinler.

- **continued from page 7**
  
  **Most corrupting influences in life are women and politics," according to the men.**

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- **continued from page 7**
  
  "Labour of Love" is an ideal opening for the show, introducing the characters in a charming fashion. "Razzamatazz" is a danceable, singable number that enlivens Act Two. (But did they have jazz in 1910?) "A Lovely Piece of E'en," sung by Ellengraf's randy houseboy Pudding (Gregg Colson) is cleverly performed. "Missin' in Black and White," sung by Rosaline and Berenice (Vicki Wonders Folsom and Rick Seay) to underscore the action of a human chess match is appropriately dramatic and suspenseful. But why was this number not performed in black and white? Certainly, the beautiful costumes were glittery and eye-catching, but the number clearly called for black and white costumes.

  As Lord Ellengraf, Frank Preston was necessarily sassy and disdainful, but still an utterly likable chap. Randy Seay's Domain proved to be the audience's favorite with his charming portrayal and script full of malapropisms. "Abstinence makes the heart grow fonder." Rick Seay's Berenice was handsome and urbane and probably the best singer among the men. Sharon Farmer, as Lady Pamela, was devious and mischievous, plotting and scheming to unseat the man's plan. Vicky Wonders Folsom, as Rosaline, was believable as the independent, forthright suffragette. And Gina Fleshood, as Katharine, with her blonde curls and coquettish smile, reminded one of Berenice Peters.

  Lord Ellengraf's estate, designed by Gary Harris, was simple, yet evoked the elaborate setting of an actual English country estate. **UNDER HANK HILDEBRAND'S** direction, the show's action was fluid and the pace quick. Stephanie Hamilton's choreography was right for the music and for the action. Particularly "Razzamatazz," "Bow and Arrow Ballet," and "Minuet in Black and White."

  The six member orchestra, under the baton of conductor John B. Roberts Jr., provides the perfect complement to the action on stage and sounds so much like so much more than only six people. Frivolities runs through June 4 at Nashville TPAC Johnson Theater.

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**QUOTES**

And now, a word from our censor

"His agenda is so broad-based. I'm not interested in abortion, pornography or all those issues. People are moderate and we need the support of the masses. We're not going to be telling the networks not to show homosexuals on their programs or anything like that."—Terry Rakolta, The Michigan woman whose complaints lead several advertisers to withdraw sponsorship from Fox Television's Married...With Children on her view of Tupelo, Mississippi, preacher Donald Wildman's American Family Association. Rakolta has formed a group of her own to fight "offensive television."

"He who wears his morality but as his best garment were better naked."

—Philosopher Kahlil Gibran, in The Prophet.